ORIGIN

OF THE

DURGA PUJA.



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THIS is the third day of the greatest of Hindu festivals; and the whole Hindu world is in the highest transport of exhilaration. The joyous season culminates on this day. The Brahmans, as a matter of course, occupy the foremost rank, and quaintly but aptly do the Rishis in the Rig Veda compare their rejoicings and recantations of prayers at this season with the croaking of frogs at the approach of autumn:

"These vow-fulfilling Brahmans, the frogs, after lying quiet for a year now utter their voice, stimulated by Parjanya, the Rain-god. When the waters from the sky fall upon them, as they lie like a dry skin in the dried up pond, the voice of the frogs rises in concert like the

lowing of cows which have calves.* * * * *
* * One lows like the cow, another bleats like the goat; one of them is speckled, another green. * * * * Like Brahmans at the Atiratra Soma rite, like priests talking round a full bowl, ye frogs surround the pond on this day of the year which is the day of autumn! * * * * They observe the divine ordinances of the year; these creatures do not disregard the season."

Thus the approach of autumn acts like a spell. Then nature presents a new and charming form; then incessant rains no more inundate the earth, and the dark clouds no more lower over the skies; the deep azure of the firmament teems with the chastening beams of the delicious autumnal moon, and the bracing northern breeze imparts vigour and energy into the limbs of man. This season is not inaptly called the second spring,—the last start of nature before her plunge into the depths of winter. To this season every flowering plant that perfumes the air with its fragrant exhalations or fascinates the sight with its many-coloured blossoms renders homage in the shape of some stray flowers. This is emphatically a season of joy and rejoicing, and what nation is there that has not some festival in commemoration of the autumn?

And the great Durga festival of the Hindus takes place in autumn:—it is the oldest known in Hindu religion. It is regarded with great awe and veneration, and its observance is considered the crowning act of piety. When it was first established the memory of man, it seems, runneth not to. Its vitality has been as it were co-extensive with the nationality of the Hindus. It has adapted itself so admirably to the genius of the people that it may be said to have grown with their growth. The dawn of its origin is hidden in the gloom of antiquity. Its development has been so slow in time and easy in gradation that it is difficult to distinguish its two consecutive phases, though the earliest recorded form is as distinct from the cultus of the present day as any two ideas of the same mind on a given subject could be. Religion, like language, has a life of its own, and this is the more so when that religion is a symbolism of pure thought;—when according to its cult the deity is not a person or a visible shape but a Word. To a nation to which language. was cosmos, to which beauty was better expressed in words than in the objects described, to which the flower was lovelier when it was clothed with the tints of the imagination than

when it appeared in its priestine shape, grammar was the basis of knowledge and religion. Words consequently exercised greater influence upon the Hindu mind than the works of nature or of man.

This idea of the superiority of Words is markedly illustrated in the significance attached to the Rig Veda, the Aryan Bible—it is not a thing written or said by any body, nay not by the Deity itself—it is a conglomeration of sounds floating in space,—it is an existence co-existing with the Deity. It is the Uncreated Word. The Mimansakas, one of the six schools of Hindu Philosophy, called Sound Brahma or God, and they so much venerated the sacred Word that they would not discuss or even attempt to understand it—they held that to utter it was to worship God. Thus began the supremacy of Words over the Hindu mind.

The Veda again is not a book of any particular theological system, but the potential germ of monotheism, polytheism and pantheism, a repository not of philosophical abstractions only, but also of intense personalism; not a mere manual for the worship of the elements but of images fashioned from the highest creative force of the mind, or of apotheosis, as it were, of abstract

ideas and idealities. A creed coming into existence from such a source, and founded on conditions so very favourable to the development of the ideal to the detriment of the real, could not but be much influenced by the grammatical variations which the Words, the tangible images of ideas, would undergo.

In the propagation of such a faith as this Tradition operated as a powerful agent. And so Tradition is respected in this country more than any written document. Tradition too underwent in its turn the same laws of change that every other abstract idea or substantial object had gone through. It was represented to come from the Creator himself. Indeed, Tradition was described as the first born of Brahma, he was one of the early Rishis, a saint, a sanctified sage, a ray from the great furnace, one that passed from generation to generation, flourishing with unabated glory. It was none other than Narada, an instructor of men, in short it was that which was handed down from man to man, as the etymology of the word implies. The attributes of Tradition are embodied in the word Narada,—in the word Rishi : Tradition is made to sing songs, to go everywhere, to be ever alive, and to teach.

From the simple and spontaneous ideas of the Veda, we come to the more abstract and philosophical technicology of the Upanishads and from them to the gross allegories of the Puranas. The Tantras, some of which are chronologically later than many of the Puranas, are logically more nearly connected with the Vedas than the former; and the philosophical abstract ideas of the Upanishads have been transformed more successfully into the mystic symbolism of the Tantras than in any other class of works. The Tantras draw directly from the Upanishads, though the interpretations adopted in the Tantras are different from those accepted by the Puranas.

Founded upon these different materials the modern Hindu faith is a fabric of many-coloured woofs and warps. It is a composition, perhaps, the most natural under the circumstances, though the elements are most heterogeneous. Hence to trace the progress of any particular cultus or worship prescribed in it is by no means an easy work. So many conditions and circumstances complicate the enquiry that as one pursues the subject so many new phases come into light in quick succession that they quite bewilder him. The covered germs of the cultus of the time of the Veda have been developed into elaborate

systems by the heat of the mind, as it were, applied by successive generations of thinkers. The original seeds are the same—but reared on different soils and under very discordant circumstances by the authors of the Brahmanas and Puranas their growth has been so diversified that in traversing the garden of the Hindu religion, one not unfrequently loses sight of the primeval plant.

These remarks apply with peculiar force to the Durga Puja. We can trace its origin to the remotest era of Aryan civilization but it is not now what it originally was. The Durga Puja of the present day is an evolution of many mutations. In the Veda it is called the Saradiyotsava or the Autumnal Festival. Correctly speaking it was a festival appertaining to the seasons. In the early days when the Aryans lived somewhere near the plateau of the Belur-Tagh, its vernal form the Vasanti Puja was in vogue. The spring, which opened the blossoms of plants, which covered the pasture with green, and melted the ice of hoary winter, was welcomed with greater earnestness, and the advent of such a day was celebrated with greater *eclat* than the setting day, the day which verged on the winter, the death of vegetation and the night of the gods.

This last was no doubt a day of rejoicing as it was the last day of festivities, the last day preceding the wintry gloom, but it could not be so cheering as that which brought in a new life and revived the creation.

The autumnal festival being a homage to Kanya, the Virgin, and therefore based upon astronomical phenomena, the time of its celebration necessarily varied. As the worship of the Virgin we identify it with the Autumnal Festival of the Brahmans of the Black Yajurveda. Therein it is described as a simple *Sava,* an ephemeral sacrifice performed with the view of attaining certain object or position. It was then called the Panchasaradiya yajna or the quinquennial autumnal sacrifice, and began with the new moon in the asterism Visakha (*a. b. c.* Libra,) the asterism which was cut into two by the ecliptic. Kandama Rishi was the first among the mortals who celebrated it, and the ceremony extended over five days. But we need not give the details of this sacrifice, as a description of it was given in these columns some years ago. Before that sage it was celebrated by the Maruts to attain pre-eminence over Indra. This is the only Vedic sacrifice, which has any reference to autumnal festivities.

Philosophically examined in this sacrifice we recognize again the supremacy of a Word—of an idea thrown out by it developed into an elaborate worship. The mystic philosophers of the Tantras have pushed this idealization to such an extreme that they have reduced the mythological and allegorical Wordsof the Veda to symbolical monosyllables or roots, and the function of the guru or spiritual teacher is to expound them. The symbolical monosyllablic roots again have been deified in their turn, and in their love of mysticism the authors of the Tantras entangled the subject in such thick tissues of mystery, difficulty, and obscurity that even the most quick-witted and clear-sighted among the initiated not unoften fail to educe their real meaning and significance. Thus the incessant struggle of the Hindu mind has been a combating of Words to the neglect of the physical reality. And this verbal ratiocination, if we might so call it, disposed it to that contemplation for which the ancient Hindus were so famous. The brain worked upon its own resources, now startled by the objections suggested by itself, and now satisfied with the deductions drawn by itself, the result being a degree of self-complacency or self-sufficiency, if you will so call it, which is ill-compatible with a

mind, that takes notes of the external world, and tests its subjective knowledge with the objective reality. In this excogitation over Words the true meaning of the Veda is often lost and forgotten. Take for instance the case of the goddess Manasa, the Serpent-Queen, Sarparajni. This incident occurred so early as in the days of the Grihyakaras, and Gobhila amongst them so far distinguished the goddess Manasa from the true meaning of the word, which means "mental" or "by mind," that he has in his Parisishta inserted the directions necessary for worshipping the snake-goddess. It cannot, however, be denied that this forgetfulness of the true meaning of the Veda is not wilful. The author, who first used the word, used it in a sense that was well known and accepted at the time, but the genius of the language has so far changed itself that the character of the myth is lost altogether. In the Panchasaradiya sacrifice the Veda does not say to whom this sacrifice was addressed, but what relation it bore to Dawn or Durga? It was performed by Prajapati, who had aimed at much prosperity, which it is said, he had gained by performing the sacrifice. We are quite satisfied that the Veda did not mean that the sacrifice should be addressed to any Deity

unless it meant the Maruts or Indra. It was no doubt the later authors, who from a natural transition of thought associated the sacrifice with the time of its performance. And this time was none other than the Eve or Dawn of the Great Night of the Gods. This gloaming or Dawn was naturally represented as a female, and her complexion was in keeping with the hue and tint of the sky, or of nature at the time. When once we come down from the Word of the Veda to the material reality, it becomes easy to identify this Dawn with the Dawn cf the other parts of the Veda.

Once the primitive meaning of a Word is lost it becomes easy to multiply myths. The current of figures and allegories then flows without interruption. We need not dilate here upon the spontaniety of the Vedic ideas, in other words the natural outpourings of the soul embalmed in the Veda, and their indefinite haziness and undefinable vagueness. Soon after the appellation of the elements, which constituted the Vedic period, came in the period of personification in the Brahmanas. No distinctness of individuality, such as is seen in the separate deities of the later and more polytheistic Veda called Upanishads, then existed.

Everything was a vague embodiment of religious wonder and awe.

To the period of the personification of the elements succeeded that of abstract ideas. Speaking of Rudra and Uma Babu Rajendralala Mitra says, "in him, (Rudra) we behold not a spiritual essence of a concrete object, but the ideal embodiment of all that is frightful and terrible." Uma is all that is soft and beautiful of the mountain. It was at a later period the Rishis of the Vedas thought of assigning female energies to the gods, but when this was done the female had rarely any functions given to her. And up to the present day there are many goddesses, who have nothing to do ; and are simply named as the wives of particular gods. The Tantras, which treat of the female energy, have dilated so largely upon this point that they have lent female energies to such gods as the Varaha incarnation and so forth. Such female energies are merely instances of the linguistic development of the cult. They are no better than grammatical feminines of the original words, such as Indrani, Varahi, Brahmani, and others. The relationship of the feminine grammatical form was at first vague and uncertain, and so we find in the Veda more passages than one in which Ambika is described as

sister of Siva. In the later works, however, she is Siva's wife, and the Puranas, following in the wake of this idea, have called her at one place mother and at another the wife of Siva. Rudra has in the earlier Veda Rodasi as his wife. The later works and Puranas, following the rules of grammar other than those which regulate the Vedas, have Rudrani as his wife; and the goddess Rodasi is either altogether lost sight of in the Puranas, or if not at least not recognised as the wife of Rudra. She is a different goddess. Thus grammar steps in to help religion.

Nor is the peculiarity to be missed in the case of the Panchasaradiya Yajna. As stated before it was performed by Kandama, a Rishi. Now the meaning of the word is connected with the feminine gender, Kanda. And to this solitary word no doubt may be traced the subsequent development of the idea of worshipping Dawn, Gloaming or some female energy of those days. "Yet," says Johnson, "the influence of the transforming process must have been very great." "This multiplication of individual deities must have gone on in the Aryan religions by the change of mere appellatives into personal forms of the deity." "A great many names to which prayers are addressed being simply

expressions of qualities." These qualities were first attributed to the sun, the fire or the god of the firmament, and became in later portions of the Veda eleven times three, which again the prolific Puranas have multiplied into as many billions of gods. Through linguistic obscurations, these expressions of qualities became distinct, and Mr. Johnson adds "until Macrobius could find ready to hand ample materials for proving his great thesis so often reproduced, that all ancient worship was resolvable to heliolatry alone."

Durga Puja as a worship of Durga can be traced to the Puranas only. The earliest instance of this worship is attributed to Rama Chandra. It is said that when he wanted to destroy the ten-headed demon Ravana of Ceylon he performed it with a view to acquire extraordinary energy. In the Brahma Vaivarta Purana, an entire volume of which is devoted to the discussions relating to Durga and her other forms Sakti and Prakriti, Durga is said to have been first worshipped by the supreme spirit of Krishna in the Vrinda forest of the circus of the Zodiacal signs in the sphere of the heavens. This was at the commencement of creation. The Forest of Vrinda or aggregation and collection was in Golaka the lu-

minous sphere. This sphere is evidently the sphere of Pythagoras who called the revolution of the seven planets the music of the spheres, the seven gamuts of which were the seven dancing planets. What could be a better illustration of the potentiality of the Word than this? How every word though primitively used as an appellative has become a distinctive expression of qualities and personalities of real life? The unravelling of these myths leads us to simple names, which should have conveyed nothing more than what they are, had not the genius of the language and the mysticism of our philosophers obscured the real and original meaning. It was for the explanation of these myths that the Tantras had recourse to gurus, who, however, in the fervour of their own imaginative construction, have lost sight of their primary function or object. The Puranas have identified Krishna with Vishnu, and Vishnu is everywhere the Sun God. "Vishnu," says the Veda "strides over this which ever exists," and is Aditya according to the Nirukta. The supreme spirit of Krishna is Vishnu, and all the rays according to the Nirukta are called Gavah, for the "dark female" (night) is said to stand "amongst tawny cows (rays of the Dawn.)" And there-

fore the Bhagavat Purana in describing the juvenile sports of Krishna (the Sun-God) surrounded by the Gavah (rays of the Dawn) in the Rasa-mandala of Golaka (circus of the signs of the Zodiac of the heavenly sphere) among the Gopa—(elementary-nature)—Kanya (shining lustre), gives but a heliolatrical myth.

Durga was secondly worshipped by Brahma when freghtened by the twin demons Madhu-Kaitabha. It was at the end of a cycle ; the universe was one vast expanse of water ; Vishnu having spread the Sesha-(end)-naga (snake) had spoused the sleep of contemplation (Yoga-Nidra) for combining the dispersed matter. Now, the meaning of the word Yoga-Nidra is censurable union, and this World being considered by the Hindus a World of Sin the goddess Yoga-Nidra, which came out of the eyes of Vishnu, is called the Censurable Union. The twin demons Madhu and Kaitabha sprung from the ears of Vishnu, and were about to kill Brahma, the lord of beings, who was seated on the lotus-like navel of Vishnu. Brahma seeing Vishnu asleep, with the view of arousing him, began to pray to the Sleep of Contemplation. The goddess came out of the eyes of Vishnu. On this Vishnu got up and fought with the Demons for five thousand years. The

Demons, pleased with the valour of Hari, asked him to accept a boon. Hari hereupon said, " may ye be overpowered by me !" The Demons being deceived by the sight of the vast ocean of water before and around them said, " yes, you will be able to defeat us at a place where there was no water." Vishnu thereupon placed them on his thigh, and severed their heads with a discus (circle). Here as elsewhere we have elaborate myths founded entirely on words. Madhu is the name for the month of Chaitra, the month of the equinox, the period from which the Hindu year commences. Kaitabha may be better understood by observing the form of the word in the sister languages of Greece and Persia. We find that *Kai* means *and* and *Taubho* is derived from the Hebrew *Teo* and *Beo,* meaning void and darkness or chaos. Thus we have a new cycle introduced in the form of a tale, and even the Markandya Purana admits that it refers to cosmogony. According to it Vishnu the Sun-God was resting on the Ananta or the Snake of Eternity meditating on the means of forming the confluence of matter. This was at the end of a cycle when the year was destroyed by the demon Madhu (Chaitra month). Vishnu thought that the best way of effecting

the desired confluence of matter was by destroying chaos or primeval darkness and in cutting off the month of Chaitra which had killed the year; or astronomically by cutting off the asterism Chaitra, which was done by the aid of Virgo in which sign the constellation was. This cutting with his circle or elliptic was done by his bisecting space at Visakha.

The next instance of the worship of Durga we have in the adoration paid her by Rudra when he besought her aid for the destruction of the demon Tripura. A fourth instance occurs in the case of Mahendra when he was cursed by the Rishi Durvasa. She was next worshipped by the chiefs of Munis, Siddhas, Gods, Manu and by man. Then she was worshipped by prince Suratha. The last worship took place in the cycle of Svarochisa, long before the cycle of Savarni, when Suratha, born of the Chaitra family, was lord of the whole world. Savarni the Manu had descended from the Sun, and so had Svarochisa, which means good rays. Suratha is an epithet of the sun meaning having a good car. Here again as in the legend of Madhu-Kaitabha we find that the sun is born of the Chaitra family, that is to say the sun of the new year born of the last month of the expiring year.

Such is the history of Durga Puja so far as it may be traced in the Veda and the Puranas. It now remains to trace the relation between Durga, Dawn, Uma, Kalika &c. and to establish their identity.

In the Puranas and Tantras Durga is Prakriti, nature and creative energy; she is Mahamaya and Yoga-Nidra. We will now endeavour to shew that these ideas or abstractions are not inventions of the later authors; but that they are reflexions of the Vedic abstract properties and appellations as observed above. There is not a single attribute or epithet of Durga, Uma, or Kali which cannot be found in the Veda as an appellation or property of Usha or Dawn. From Dawn we come to Uma.

In the hymn of the Rig Veda addressed to Usha or Dawn, she is called the sister of Bhaga, or the kinswoman of Varuna. As Ambika she is the sister of Rudra in the Vajasaneya Sanhita, and in another passage she is wife and spouse of Rudra. As Force or Sakti she is described in the Rig Veda to "send forth both the active and the beggar." Everything that moves bows down before her glance. "The goddess rouses into motion every living thing." "She has awakened all creatures. She arouses the prostrate

sleeper to move, she impels another to enjoyment, to pursuit of health." " She enables those who see a little way to see far." " She has made Agni to be kindled ; she has shone forth by the light of the sun, and has awakened the men who are to offer sacrifices." " She has done good service to the gods." And the Puranas have improved upon this idea by giving the Dawn a personal form and making her the destroyer of Demons and Asuras for the sake of the Gods. Usha in the Rig Veda is represented as the mother of the gods and mighty, and in the Puranas Durga is Devamata and very powerful. As Dawn she is represented in the Veda to have revealed things that we love, to have awakened the sleepers like an inmate of the house. And in the Puranas she is described as Yoga-Nidra, rousing Vishnu from his great sleep, and as Illusion or Maya filling man with a blind love for the things of this transitory world. In the Rig Veda Usha is alike to-day, alike to-morrow, spotless, undecaying, immortal, Durga in the Puranas is said to be ever young. " Usha is being born anew every day and yet she is old, nay immortal, and wears out the lives of successive generations which disappear one after another, while she continues undecaying." " The bright ray of Usha has been perceived ; it extends,

pierces the black abyss." "The daughter of the sky has assumed a brilliant glow like the decorations of the sacrificial post on festivals." and all these attributes apply to Durga. In the Puranas Durga is prayed as the great Vaishnavi, the spouse of Vishnu, the Sun-God, and in the Rig Veda Usha is "the daughter of the sky, mistress of the World, the food-providing wife of the Sun." "The Sun follows the shining goddess Usha as a man coming after approaches a woman."

In theDurga Puja,which is celebrated in autumn, the Puranas enjoin an arousing of the goddess,and the reason assigned is that autumn takes place during the night of the gods. This is at first sight mystical, but we have the true purport of it fully explained in a hymn of the Rig Veda addressed to Usha We are there told that the worshippers are more alert than Usha and awaken her instead of being awakened. The Vasishtas were the first to awaken her by their hymns. She is solicited not to delay "that the sun may not scorch her like a thief or an enemy." She is prayed to bring the gods to drink the libations of Soma. Agni and the gods generally are described as awaking with Usha. Thus we find that the Vodhana or arousing ceremony means nothing more than the

earnestness of the worshippers singing the praises of Dawn before she is up. All ceremonies being performed during the day it is but natural that the gods with Agni their leader should wake with the Dawn.

Uma, as a celestial divinity, appears for, the first time in the Kena Upanishad, where Uma Haimavati explains the apparition of Brahma, which had appeared to Vayu, Agni and Indra, and she gave them the knowledge of Brahma. The Divine knowledge, Brahma-Vidya, is the germ of the vast Tantric image of the ten Mahavidyas and innumerable Vidyas. In our notice of Jagaddhatri Puja (*vide Hindoo Patriot*, 3rd November 1873) we have shewn how the Tantric idea of Jagaddhatri is derived from this passage. Sayana in his commentary on the Taittiriya Aranyaka says, "Gauri the daughter of Haimavat is the impersonation of Divine knowledge." Dr. Muir, after quoting this explanation, very pertinently asks : "First of all, why is Uma called Haimavati ? What has she to do with the Himavat ? Is it that the Brahma-Vidya (Divine knowledge) came originally from the Himavat to the Aryans dwelling in the Madhyadesa ?" It is not for us here to reply to the question. Our object is gained when we

have identified Uma with Dawn and the daughter of the Himavat, from which no doubt descends the first rays of the sun.

In the hymns referred to above Usha is said to be connected with Agni ; and at one place she is called her spouse. Agni is called her lover and is said to appear with or before dawn, and in other places Kali and Karali are the wives of Agni, and the tongues of Agni are called Kali, Karali, Manojava, Sulohita &c. Here we have the limited light of the fire identified with the illimitable light of the Dawn, and both indicated by the same names.

The grand object in all this is to extol the dawn of light, whether beginning with the day or with creation, as the source of human happiness and enjoyment, or in other words the phenomena of nature, unchanged in essence, are made the divine reflex of simple social instincts and practical pursuits, and according as the word or words used to indicate that light or those phenomena,the personification becomes masculine, or feminine. Thus when we have Dawn or Usha in the feminine, as the first element after creation, or that which made every thing manifest, we have a female divinity for worship. In the cosmogony of Manu, the waters are the first of created

objects, and Varuna their regent at once got the highest rank in the pantheon of the gods. Again when primeval light is indicated by a masculine noun, we have Hiranya gurbha, the source of golden rays, who is thus extolled in the Vedas :

"In the beginning there arose the source of golden light. He was the only born lord of all that is. He established the earth and the sky. To whatever God we shall offer and sacrifice, He who through his power is the only king of this breathing and awakening world, He who governs man and beast &c. &c."

Now this Light—this Cause of all thing that exists is the primeval energy which being expressed by the feminine noun Sakti, it becomes in the Tantras and Puranas, a most potent goddess of that name, and we have therefore nothing before us in her manifestations than the various functions of Force, Mental and Physical, in the phenomena of nature. Consequently these manifestations—these incarnations, according to the Puranas, of Sakti or theVital Force—are not so many different and distinct individual deities or goddesses, nor the hymns and prayers addressed to them, adoration offered to many deities, but the recognition of the Deity everywhere :—"the upward look of wonder,

reverence, gratitude and trust," as Mr. Johnson says, "from hearts to which all aspects and powers of nature spoke in essentially the same language." All these personifications are alike omnipotent, beneficient, and omniscient. Each, when worshipped and invoked, is considered by the devotee as supreme, simple, and unrivalled; and each exists in the mind of the worshipper as a single idea and as a unity of godhead. Thus the monotheism of the Hindu mind rightly understood is unitarian principle at once liberal, intellectual and intelligent. It expresses an idea of a unity and integrity of the godhead untainted by intolerance or jealousy of any kind; everywhere the Supreme Deity is worshipped, whatever the name, form, or rank of the particular god or goddess of a particular worshipper in the Hindu pantheon, for in his eye that Deity is Supreme. True, the Divine Principle is worshipped in form by the ignorant, but as the sloka says :—

কাষ্ঠ লোষ্ট্রেষু মূর্খানাং ব্রহ্মণোরূপ কল্পনা ।

"It is for the (comprehension) of the grossly ignorant that the Divinity is imaged in wood and stone."

Or as Pope says :—

Lo! the poor Indian whose untutored mind
Sees God in clouds, or hears him in the wind!

Durga in the Sastras viewed from a scientific point of view is the beau-ideal of the eternal and unperishable Force of Nature, while she is associated in the popular mind as the mild and beautiful daughter of Himalaya to whom she pays a yearly visit. We are tempted to give here from the Skanda Purana the speech of Narayana to Nanda as it gives the virtues of the goddess from all points of view :

"The Prime Energy of Narayana," says Krishna, " is the cause of creation, maintenance and destruction, by whose instrumentality Brahma and other gods perform the functions of creation. She by whom all creation is made, by whom all things prosper, and without whom no world doth exist, even she was given to Siva. She is the manifestation of Piety and Repose ; she is the personification of hunger, thirst, and satiety, as also of faith, forgiveness and forbearance. She is the embodiment of contentedness and nourishment. She is peace and tranquillity and the presiding deity of modesty. In heaven she is called the greatest Sati (existence) ; in the sphere of the luminaries she is called the chaste Radhika (Perfection, the asterism in which the moon is full in Visakha, the first month of the year, rotation and revolution) ; in the world below she is true faith. She is Durga, the

daughter of Mena, and the wife of Nirriti (misfortune, dispeller of misfortunes) and this Durga is the celestial Proserpina in the sphere of Indra. She is speech and the goddess Matrika (of the Tantras) and as Savitri (the wife of the sun): she is the presiding divinity of the Vipras. She is the consuming power of fire, the shining power of the sun, the enlightening power of the moon, and the cooling power of the water. She is the productive virtue of the grains, and the supporting power of the earth. She is the priestly attribute of the Brahmans, and the divine power of the gods. She represents the austerity of the anchorites, the titular divinity of the householder, the freedom of the liberated, and the illusion of worldliness. She is the principle of devotion in devotees, and she inspires them with a spirit of devotedness. She is the regnant power of the rulers of mankind,and she is lucre amongst tradesmen. She crosses over the sea of worldliness, and forms the subject-matter of the three-fold science: she is the only saviour in the unfordable (ocean of the world). She is the right understanding and memory of the gods, and the commentary of the revelations. She is the attribute of donation in donors. She manifests herself in the valour of the military class, and in

the fidelity of chaste women. Such is the nature of Energy which has been made over to Siva."

In another place Parvati explains her nature to Siva in these words: "I am the self-same Radha in the spheres. I am Siva when located with you, and Sarasvati when associated with Brahma. I was Daksha's progeny; I killed the Daityas; I destroyed myself at Daksha's vituperation; and I am the mountain-born maiden now. In a conflict with Raktavija I assumed the form of Kalika. I was Savitri when giving out the Vedas, and Sita (dug up) the daughter of Janaka. In Dvaraka they called me Rukshmini, and in Mahabharata I am known as the daughter of Vrishabahu."

"Prakriti," (*pra* signifies excellence and *kriti* creation), says Krishna, "is the deity esteemed super-excellent in creation. She is five-fold according to the Brahma Vaivarta Purana, namely Durga the progenetrix of Ganesa (lord of all classes i. e., man from Janus or the popular Janas a man), Radha the emblem of love, Lakshmi the goddess of prosperity, Sarasvati the goddess of intelligence, and Savitri the goddess of the vestal fire. This deity," continues Krishna, "which presides over all, appears in all forms and is everlasting, she is adored and lauded by Brahma" etc.

The Sakti Sangama Tantra describ s Durga as the paramount energy or power of Siva, which is beyond the vision of our eyes, and which dwells as voice in our throats, which is above our sense of hearing and settles as gestation in our tongue, which represents the scent we inhale, and the active principle of our mind. She is the aggregate result of the combination of all matters, as well as the individual property of the minutest particles.

The following is an attempt to reproduce the most striking ideas in the Vedas and Sastras regarding Durga :

तामग्निवर्णां तपसाज्वलन्तीं
वैरोचनीं कर्मफलाम्नये यां।
अन्विच्यतेतांवयमद्यदुर्गां-
देवीमुदारांशरणांप्रपन्नाः॥ १

असुरविनाशनशीले सुरपरिपालनपरेविशालाक्षि।
सुतरसिदेवि तवोच्चैस्तरसंसरसंनमस्कुर्मः॥ २

१-२ तामग्निवर्णां तपसाज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टां।
दुर्गां देवीं शरणमहं प्रपद्ये सुतरसीतरसेनमः॥

३। इअथ इन्द्रम् अब्रुवन् मघवन्नेतन् विजानीहि किमेतत् यक्षम् इति। तथा इति तद् अभ्यद्रवत् तस्मात् तिरोदधे। स तस्मिन्नेव आकाशे स्त्रियं आजगाम बहुशोभमानाम् उमां हैमवतीं।

साब्रह्मविद्याश्रुतिपारगम्या
साब्रह्मवर्चस्यमुषाचदेवी।
छत्वाग्निवाय्वोरपिदर्पचूर्णं
या ब्रह्मविद्यां प्रददौ सुरेभ्यः॥ ३

साद्दिविद्या महाविद्या सैवास्य जगतः प्रसूः।
पूजयन्ति जगद्धात्रीमित्यागमविदोपि याम् ॥ ४

तां ह उवाच किमेतत् यक्षमिति। सा ब्रह्म इति ह उवाच ब्रह्मणो वै एतद्विजये महीयध्वम् इति। ततो ह एव विदाञ्चकार ब्रह्मेति।

केनोपनिषद् ३।११-४।१

तस्य इन्द्रस्य यक्षे भक्तिं बुद्धा विद्या उमारूपिणी प्रादुरभूत् स्त्रीरूपा। स इन्द्रस्ताम् उमां बहुशोभमानां सर्वेषां हि शोभमानानां शोभनतमां विद्यां तदा बहुशोभमानां विशेषणम् उपपन्नं भवति। हैमवतीं हेमकृताभरणवतीम् इव बहुशोभमानाम् इत्यर्थः। अथवा उमा एव हिमवतो दुहिता हैमवती नित्यमेव सर्वज्ञेन ईश्वरेण सह वर्त्तते इति ज्ञातुं समर्था इति कृत्वा ताम् उपाजगाम इन्द्रस्तां ह उमां किल उवाच पप्रच्छ किमेतन् दर्शयित्वा तिरोभूतं यक्षं।

के-उ भाष्य

श्रीपार्वत्युवाच।
४। महादुग जगद्धात्री विद्योत्पत्तिर्भवेद्यतः।
तत्सर्वं ब्रूहि भगवन् कृपया परमेश्वर॥

उमातथाहैमवतीवरेण्यांविपिष्टपेयाबहुशोभमाना।
देवैःसमेतोमघवा समस्तैर्यस्यैपुरायच्चकथाश्चकार ॥५
उवाच मघवन्तं या"ब्रह्मविद्येयमुत्तमा।
ब्रह्मणो एतद्विजये महीयध्वं" इति स्फुटम् ॥६

श्रीशिव उवाच।

शृणु पार्वति वक्ष्यामि रहस्यं परमद्भुतं।
यत् श्रुत्वा लभते देवि सौभाग्यसुखमुत्तमम् ॥
पुरा पुरन्दरमुखाः खेश्वरत्वाभिमानिनः।
प्राहुः किमीश्वरोऽस्त्यस्मदतिरिक्तः सुरानिति ॥
अथ दुर्गा जगन्माता नित्या चैतन्यरूपिणी।
एतेषां धर्मसेतूनाम् इन्द्रादीनां नियन्त्रणम् ॥
करिष्यामीति निश्चित्य ज्योतीरूपं दधात्यलम्।
तेजसाविरभूत्दुर्गा जगद्धात्री जगन्मयी ॥
कोटिसूर्य्यप्रतीकाशं चन्द्रकोटिसमप्रभम्।
ज्वलन्तं पर्वतमिव सर्वलोकभयङ्करम् ॥
तद्दृष्ट्वा सुराः सर्वे भयसम्मूर्च्छितायशः।
किमेतन्न विनिश्चेतुं शक्तास्तेऽभवन् सुराः ॥
वायुमाहुः समाहूय किमेतत्परमाद्भुतम्।
विजानीहि महावीर मातरिश्वन्दिशः पते ॥

... ...

ततो निवर्त्तते वह्निर्भूत्वापत्रपान्वितः।
एकत्रस्थाः सुराः सर्वे मन्त्रमासुरुत्तमम् ॥

ब्रह्मविद्याभिमानात् यां गौरीति परिचक्षते ।
सोमोयं योमया योगात् परमात्मा प्रकीर्त्त्यते ॥ ७
तां जगन्मातरं साक्षात् पार्वतीमम्बिकामपि ।
ब्रह्मविद्यामुमांदेवीं नमस्याम: सरस्वतीं ॥ ८

इयमेवेश्वरी नूनं स्तोष्यामो नेश्वरं वयम् ।
इति निश्चित्य सुधियस्तुष्टुवुः परमेश्वराम् ॥
... ...
इत्युक्तानां सुमुक्षूणाम् आविरासीच्छिवाम्बरे ।
तेजस्यन्तर्हिते तस्मिन् चमत्कारकलेवरे ॥

कात्यायनीतन्त्रम् ।

७।८ हिमवत् पुत्र्याः गौर्याः ब्रह्मविद्याभिमानिरूपत्वात् गौरी-वाचकः उमाशब्दो ब्रह्मविद्याम् उपलक्षयति । अत एव तलवकारोपनिषदि ब्रह्मविद्यामूर्त्तिप्रस्तावे ब्रह्मविद्यामूर्त्तिः पठ्यते । बहुशोभमानाम् उमां हैमवतीं तां ह उवाच । इति । तद्विषय-परमात्मा उमया सह वर्त्तमानत्वात् सोमः ।

आरण्यक १०।१,१५० ॥

उमा ब्रह्मविद्या तया सह वर्त्तमान [स.उमा] परमात्मन् ।

तैः आ अनुवाक् ४८ ।

अम्बिकापतये । अम्बिका जगन्माता पार्वती तस्याः भर्त्रे ।

तैः आ अनुवाक् १८ ।

उमापतये । तस्याः एव ब्रह्मविद्यात्मको देहः उमाशब्देनोच्यते तस्याः स्वामिने ।

उत्तमे शिखरे यस्या जन्म पर्वतमूर्द्धनि ।
सैवोमाम्बितमा हैमप्रख्या प्रख्यातविक्रमा ॥ ९

आद्यासृष्टिः स्रष्टुरत्युत्तमाया
सृष्टेर्वार्त्ता कैव वा स्रष्टृदारा ।
हव्यं वोढीमन्त्रपूतं सुरीषान्
पुष्णात्युच्चैः शर्मदा सास्तु दुर्गा ॥ १०

या देवमातास्वयमेवहोत्री
हविस्तथाहव्यवहस्वरूपा ।
वस्तूनिकृत्वा सगुणानिसाक्षात्
करोतिपञ्चेन्द्रियगोचराणि ॥ ११

या भूत्वेन्द्रियरूपिणी स्वयमहोद्रव्याणिगृह्णातिया
कालंरात्रिदिवाविभागविषयं नित्याकरोतिस्वयं ।
यादेवी सुतरामुषाच निगमैः सन्ध्याच संगीयते

आयातु वरदा देवी अक्षरं ब्रह्मसम्मितम् ।
गायत्री छन्दसां माता इदं ब्रह्मजुषस्व मे ॥
सर्ववर्णे महादेवी सन्ध्याविद्ये सरस्वती ।
उत्तमे शिखरे जाता भूम्यां पर्वतमूर्द्धनि ।
स्तुतोमया वरदा वेदमाता ।

तैः आरण्यक । १० । २६ । ३०

सरस्वती अम्बितमा नदीतमा देवीतमा ॥

ऋः । २ । ४१ । १६

सानाद्याकिलशक्तिमूर्त्तिरनघादुर्गाविदध्यात्शिवं १२

यस्याजन्मस्फुरति हृदयेणैव, तस्मान्नमूत्तुरः
तस्मादेवत्त्वयविरहिताच्चीयमाणेपि लोके।
विश्वंव्याप्यस्थितिमविरतं केवलं बिभ्रती या
पायादस्मान् विषमविषयैर्दुर्गतान् सैवदुर्गा ॥१३

व्योमात्मनायाश्रुतिजालगम्या-
गुणैर्विशिष्टाश्रुतिजालपज्या।
त्रिपिष्टपेयाप्रकृतिस्वरूप
मवाप्यसर्वैर्भवतिप्रपूज्या ॥१४

देव्यायथाप्राणिगणः समस्तः
प्राणैर्विशिष्टो भवतिप्रकामं।
साशक्तिरूपाविदधातुदुर्गा
सुमङ्गलामङ्गलमस्मदीयं ॥१५

अग्निर्ज्योतिर्भवतिनितरां ज्योतिरास्ते रवेर्या
नक्षत्राणामपिच तड़ितां ज्योतिरुच्चैस्तथैका।
ज्योतिर्माला ज्वलयतितरां ज्योतिषास्वेन देवी
या दुर्गासौ रचयतु सदामङ्गलं मङ्गलानः ॥ १६

या सृष्टिः स्रष्टुराद्या वहति विधिहुतं याहविःया च होत्री
कालिदास शकुन्तला।

१६। अग्निर्ज्योतिः रविर्ज्योतिः विद्युज्ज्योति स्तथैव च।
ज्योतिषामुत्तमो दुर्गे दीपोऽयं प्रतिगृह्यताम् ॥

विद्युत्शक्तिस्तापशक्तिस्तथोच्चै
मीयाशक्तिः प्राणशक्तिः सदाया।
शक्तिर्माध्याकर्षणी याप्रसिद्धा
यालोकानां प्रेमिणांप्रेमशक्तिः॥१७

शक्तिमूर्त्तिः किलास्माकं मादुर्गानर्गलासदा।
करोतुमङ्गलं देवी सुतरां मङ्गलालया॥१८
मङ्गलाचरणमिष्यते जनैर्मङ्गलस्य परिसूचकंकिल।
कार्य्यकारणपरम्परातदाकर्ममूतद्दृमङ्गलप्रदं॥१९
येषांतत्त्व विचारेषु मनसाथ रुचिर्भ्रशम्।
यदेव रोचते तेभ्यः सेयमाशा मरीचिका॥२०

न प्राणानां प्राणिनामेष धर्म-
स्तुष्यन्त्येते यत्स्वरैः पुष्कलार्थैः।
शिष्टाचारंकेवलं मानयन्तः
सन्तः साक्षादिष्टवस्तु स्तुवन्ति॥२१
अन्यदस्तिकचिरप्रयोजनं
मादकत्वमिहतद्विलक्षणं।

त्वं सूर्य्यचन्द्रज्योतींषि विद्युदग्निस्तथैवच।
त्वमेव क्षत्रज्योतींषि दीपोऽयं प्रतिगृह्यताम्॥

वृहन्नन्दिकेश्वर पुराणम्।

मादकान्तरगुणानतीत्य तद्-
वर्त्तते हि बलवत्तरं महत् ॥ २२

अन्यमादकवस्तूनां मत्तता पातरिस्थिता ।
स्तुतिवादमदादुच्चैः स्तावकेपि मदोदयः ॥२३

औदास्यं स्तुतिवादमादकरसं पेपीयमानस्यतत्
दूराद्दूरतरं प्रयातिसहसाभूयान्मदोवर्द्धते ।
आलस्यं सुतरामपैति मनसोव्यक्तंबलं जायते
कोवाचौणितलेनरोल्पधिषणः स्वालम्बमालम्बते॥२४

ननिहीनमतेःफलार्थिनोप्यधिकारोस्तितरांफलंप्रति ।
स्तुतएवहितत्प्रसाध्यतेस्थितिरेषाविदुषांसनातनी॥२५

वसनाग्निसमागमेतयोर्वसनं नातिचिरात् प्रदह्यते ।
उभयोःपरिसङ्गतोनृणामधिकारःखलुविद्यतेपरं॥२६

दाहकत्वमनलस्य दाह्यता
यत्पटस्य गुणएषगम्यते ।
योजनेतदुभयोः फलार्थिन-
स्तस्यभस्मफललाभइष्यते ॥ २७

परं नैसर्गिकविधेस्तद्वैवैकप्रकारता ।
नराणां ज्ञानसापेक्षा तद्देतदवगम्यते ॥ २८

किन्त्वस्माकं विषयविषयीकीदृशीस्वल्पबुद्धिः
विध्वेत्रां वा विषयनिवहः कीदृशोविस्तृतोस्ति ।

नोविभुग्नचैजेयफलविधौ कर्म किं स्यात्समर्थं
भूयानेवस्फुरति हृदये मङ्गलायाभिलाषः ॥ २९
किं कुर्मो निरुपाय एषनितरां हन्तोस्मि गाढ़ाकुलः
मग्नः सागरघोरभङ्गनिकरे यद्वत्तृणोपाश्रयः ।
तद्वन्मङ्गलसूचकोहमवशोप्याश्रास्महे यद्विधेः
रीत्यामङ्गलपंक्तिरेव भवितापूर्वोक्तशास्त्रवर्था ॥ ३०

कामत्तताकीदृगहोभ्रमोयं
बुध्वानबोधोचितमाश्ररामः ।
परम्परायातविधिर्नराणा
मनागतज्ञाननिदानमेकं ॥ ३१

अग्निस्पर्शादहहवसनं दह्यते पूर्वमस्मात्
दाहन्तस्य प्रखरमतयस्तैत्र संलक्षयन्ताम् ।
किञ्चज्ञातं यदिहसुफलं मङ्गलाचारतः स्यात्
तत्प्रागुक्तिः कथमिवपरं निर्भरो भ्रान्तिजाले ॥ ३२

याक्षिग्धिता च स्थिरता च चित्ते
सामादकत्वात् क्षणमात्रलब्ध्य ।
बलं यथा मादकसेवनोत्थं
क्षीणत्वमस्मात् परतोधिकं स्यात् ॥ ३३

आत्मोन्नतेरेव दशा यदैषा
शक्तेः परस्याः स्तुतिवाद संघैः ।

प्रीतेः कथादूरतरातदास्तां
यतोऽन्धलोकः किल मोहजालैः ॥ २४
स्तुतिवादशतैस्तस्मादजस्रमपिकल्पितैः ।
न किञ्चित् परमाशक्तिः प्रीयते स्तावकं प्रति ॥ २५
स्तवैःस्तुत्युच्चैरखिल परमाशक्तिरनघा
सदाप्रीतास्तोतुर्हृदयमधितिष्ठत्यधिकृपा ।
ततस्तस्याः प्रीतेः प्रचुरमहिमत्वात् स्तुतिपरः
फलं प्राप्नोत्याशा भ्रमविलसितेयं विजयते ॥ २६
फलं हि नैसर्गिक कारणोत्थं
यत्कर्मणां कर्मपरायणानां ।
सम्भाव्यते नैवतदन्यथात्वं
कः शैत्यमग्नेर्नुकर्त्तुमीशः ॥ २७
यद्यन्यथास्यादपिलोकयत्नैः
शक्तेर्महत्त्वस्य तदापरस्याः ।
ध्रुवं त्रुटिःस्यादतवरमर्त्यैः
स्तवोत्थानांनिष्फलमादकत्वं ॥ २८
तथापि तां मातृतयाद्यशक्तिं
सम्बोध्य संमोह्यमनोनितान्तं ।
स्नेहोत्तरंप्रेमरसस्वभाव
मामाश्महे हीनबलत्वहेतोः ॥ २९

पश्यदुर्गे कीदृगहं हीनबुद्धिरसंशयं ।
हीनबुद्धेः स्वभावोऽयं स्तुतिवादैकनिष्ठता ॥ ४०

मनस्तत्बलमाधत्स्व स्तुतिवादमदोद्भवं ।
आत्ममोहनसंज्ञं यत्सुखं तत् यज दूरतः ॥ ४१

स्वभावमाश्चर्यमशेषभिज्ञाः
निसर्गसिद्धो नियमः स्फुटः ।
निसर्गसिद्धःकिमहोस्तवोपि
नैतत्तदेतत्स्वलुदुर्बलत्वं ॥ ४२

या क्षीणता हीनबलस्य तावत्
ज्ञानेन दूरीकरणं हि तस्याः ।
नैसर्गिकोयं विधिरुन्नतिर्या
क्रमेण,साचैवनिसर्गसिद्धा ॥ ४३

क्रमशः शक्तिमान् सोऽहं भविष्ये ज्ञानवानपि ।
ज्ञानमेव हि विद्धंसः शक्तिमाद्यानुत्तमाम् ॥ ४४

अनादिर्यावाद्या परमविदुषां सन्ततमा
अनन्तान्ता साक्षात्सकलजगतां याममसती ।
सतीनाम्ना तस्मात्भवति महनीयात्रिजगतां
विधात्री साऽस्माकं वितरतु सदा मङ्गलमसौ ॥ ४५

यस्याः ब्रह्माण्डमेतत् भवति सुविपुलं शक्तिमूर्त्तिः
किलोच्चैः

द्रव्याणांखल्वभावोभवतिलघुतरं शक्त्यभावे वि ोक्यां।
ब्रह्माण्डस्य प्रसूर्या स्वयमपि नितरां तत्स्वरूपा वरिष्ठा
सान: पायादपायाज्जड़मयवपुषीनित्यबोधात्मिकापि ॥४६

जगद्धात्री सेयं निखिलजगतां शक्तिरतुला
सदैवाद्या वे ष्व ख निगमेषु प्रविदिता।
विधात्री सर्वषामपि सकल नैसर्गिकविधि:
जड़द्रव्यप्राणा वितरतु मदीयं सुकुशलम् ॥४७॥
द्रव्येशक्तिं िधा धोच्चै दुर्गैषो नित्यनिष्क्रिया।
विदधे तद्विकाशस्य िधिमेव सनातनम्॥४८॥
अतो द्रव्यविशेषाणां प्रकाश: सम्प्रसारणं।
जन्मापि केव ं शक्ते व्यं क्तमात्रत्वमिष्यते ॥४९॥
संकोचाकुञ्चनञ्चैव निर्वृत्तिर्मृतुरेव च।
द्रव्याणां केवलं तस्या: शक्तेरव्यक्ततामता ॥५०॥
न विवृत्तिर्निवृत्तिश्च दुर्गां देवीमपेक्षते।
साम्प्रतं नियमा ेषा स्वत:साध्यत्वमागता ॥५१॥
कार्य्यकारणभावस्य नियमस्य निबन्धनात्
अनावश्यक एवास्ते परकीयान्तरागम: ॥५२॥
दुर्गेनित्यात्मिवासि सर्व्वज्ञा पारदर्शिनी।

सृष्टेरादौ तवैश्वर्य्यं प्रादुर्भूतं किलाभवत् ॥५३॥
नित्या किं सृष्टिरेषापि न सम्भवति सर्व्वशः ।
नैतत्, केवलमेतस्या अनन्तत्वमुदीर्य्यते ॥५४॥
शक्ते नित्यस्वरूपाया ब्रह्माण्डसमसत्तया ।
ब्रह्माण्डस्यापि नित्यत्वं तावत् खल्ववगम्यते ॥५५॥
दुर्गे किन्तु प्रभवसि सदैवारस्या अपित्वं
ब्रह्माण्डं यत्त्वयि सहजतो व्यक्तमेतद्विभाति ।
त्वय्येवैतत् प्रलयसमये व्यक्तमव्यक्तरूपं
लीनं पश्चाद्भवति विदुषां सत्यमेतन्मतं नः ॥५६॥
ब्रह्माण्डं समतीत्यकाममखिलं त्वय्येवलीना वयं
भूयामः,किलतेननूनममलाःस्यामस्तथानिष्क्रिया ।
निष्कामा अपि निष्कलस्थितिजुषःसेयंममाशाभुवा
कोवानन्दरसोत्तरःस्पृहयतांदुःखानुविद्धंसुखं॥५७
असीमस्ते दुर्गे जयति महिमाकोप्यतिशयः
स्वयंशक्तिः स्यातुम्प्रभवसि सदानिष्क्रियतया ।
त्वमेकानिष्पापाजगति खलुपापक्षयकरी
क्रियाशून्या सत्यां त्वमिह सुतरां केवलमसि ॥५८॥

सारूप्यसायुज्यसमाधिमुख्या
यामुक्तयोमुक्तिविद्यामभीष्टाः ।

सुदुर्लभास्तासु सदावरिष्ठा
निर्वाणमुक्तिः सकलासुमन्ये ॥ ५९॥
याकाचिदास्तां कथमप्यवस्था
नास्त्यस्तितायाकिलनिष्क्रियत्वं ।
प्रवाति वातेन महीरुहाणां
निष्कम्पभावो भविताकदाचित् ॥ ६०॥
नापैतिशक्तिः कथमप्यतोस्याः
कुतोऽपिरूपान्तरमात्रमेव ।
सम्भाव्यते मारुत सन्निकर्षै
रणेकभेदैरिवकालिकायां ॥ ६१॥
तत्रापि रूपान्तरमात्रभावे
कस्यापि रूपस्यनवोत्रिकाशः ।
कस्यापिसङ्कोच इतीयदेतत्
सर्वात्मना नश्यति जातुनैव ॥ ६२॥
शक्तिर्नित्याकथ्यते तत्त्वविद्भि
रादिस्तिष्ठत्यद्यमुष्यास्तथापि ।
अन्तोनास्तीत्येष सन्निश्चयोमे
नास्तेतस्मिन् कोपिसन्देहलेशः ॥ ६३॥
नास्ति ह्रासो न वा वृद्धिः शक्तेरिति विनिश्चयः ।
तदा तदुभयं साक्षात् द्रव्याणां किमुविद्यते ॥ ६४॥

देवि दुर्गे न ह्रासोऽस्ति तव कोऽपि च जातुचित् ।
न वृद्धिरपि ते यस्मात् त्वमस्याश्चिरयौवना ॥६५॥

त्वं सर्वदा तिष्ठसि तावदस्मात्
सतीति लोकैः परिकीर्त्यसे त्वं ।
ब्रह्माण्डमूलं त्वमतस्त्वमेका-
स्त्रीरूपिणीत्वं जगताञ्चमाता ॥६६॥

अव्यक्तमप्रकाशत्वं अविकाशन्तथैव च ।
व्यक्तं प्रकाशमकरोर्विकाशञ्च विशेषतः ॥६७॥
अथवा स्वयमेव त्वं व्यक्ताभूः सुप्रकाशिता ।
तथा विकाशिताथ स्मात् उषा त्वमतएव हि ॥६८
कालं द्विधाकरोस्त्वञ्च शून्यात् संसारमुच्चकैः ।
अभिनस्त्वं यतस्तस्मात् त्वमेवादिरुषामता ॥६९॥
शून्यं किं सत्यमेवासीत् —नासीद्यद्यपि कर्हिचित् ।
संसारविपरीताया दशाया वैपरीत्यवत् ॥७०॥
अतएव त्वमेवैका तत्त्वविद्भिः किलोच्यसे ।
उषालोकमयीदेवी तथा ज्योतिष्मतीति च ॥७१॥

रिक्ता तथा व्यक्तमयाश्चपूर्णः
संसार एषोऽलभतप्रकाशं ।
प्रकाशमेतं खलु शक्तिमाङ्ग
स्त्वमेव दुर्गे ननु सैवशक्तिः ॥७२॥

रिक्तस्यातः प्रकाशत्वमव्यक्तस्य विशेषतः।
व्यक्तावस्थास्त्वमेवासि विदुषामेष निर्णयः ॥७३॥
स पूर्णः पूर्णौ तावपि च किल पूर्णादतितरा-
मुदेतुश्चैः पूर्णौ न खलु तदपूर्णस्य विषयः।
यतः पूर्णात् पूर्णं कथमपि हृते केवलमहो
न पूर्णात् कोप्यन्यो भवति परिशिष्टःकथमपि ॥७४॥
अनन्तशक्तौ किलवेदवाक्यमेतत्परं सम्भवतीतिमन्ये।
अन्यत्किमास्ते यदमुष्यवाक्यस्यार्थस्ययोग्यं भवितु
क्षमेत ॥७५॥

४६—७५

हरिनेत्रकृतालयां।
विश्वेश्वरीं जगद्धात्रीं स्थितिसंहारकारिणीम्।
निद्रां भगवतीं विष्णोः॥

मार्कण्डेयपुराणम्।

त्वयैव धार्य्यते सर्वं त्वयैतत् सृज्यते जगत्।
त्वयैतत् पाल्यते देवि त्वमत्स्यन्ते च सर्वदा॥

मार्कण्डपुराणम्।

यच्च किञ्चित् क्वचिद्वस्तु सदसद्वाखिलात्मिके।
तस्य सर्वस्य या शक्तिः सा त्वं किं स्तूयसे तदा॥

तामम्बिकामखिलदेवमहर्षिपूज्यां

असौ पूर्णव्यक्तशक्तिर्यत्पूर्णाव्यक्तशक्तितः ।
आविर्बभूव सर्वेषां विस्मयस्य महत्पदं ॥७६॥
पृथक् कृतायां तत्पूर्णानन्त शक्तेः कथञ्चन ।
यतः पूर्णानन्तशक्तौ शक्तिः सैवावशिष्यते ॥७७॥
विद्युत्शक्तिस्तापशक्तिर्माध्याकर्षणिका तथा ।
नैसर्गिक्यस्त्वेवमाद्याः शक्तयो ह्यविनश्वराः॥७८॥
यदैकस्याः शक्तेर्भवति परिलोपः किल तदा
तया साक्षात्प्रादुर्भवति सदृशीशक्तिरपरा ।
न शक्तेर्नाशो वा भवति न च लोपोप्यतितरां
यथैव द्रव्याणां जगति न विलोपो न निधनं ॥७९॥

भक्त्यानताः स्म विदधातु शुभानि सा नः ।
यस्याः प्रभावमतुलं भगवाननन्तो
ब्रह्मा हरश्च नहि वक्तुमलं बलञ्च ॥
नित्यैव सा जगन्मूर्त्तिस्तया सर्वमिदं ततम् ।
तथापि तत् समुत्पत्तिर्बहुधा श्रूयतां मम ॥

मार्कण्डेयपुराण ।

७६।७७ पूर्णमदस् पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

तामिन्दुखण्डान्तरलोलमौलिं
कात्यायनीमत्ययलेशशून्यां ।
लोकेषु रुद्राणपराभिधानां
चिरायकाश्चित्परिचिन्तयामः ॥८०॥
यादीप्यमाना किलकन्यकाख्या
याकुत्सितानिष्ट वयश्चदुर्गी ।
प्रमारयत्यायतलोचनान्तां
कन्याकुमारीं मनसास्मरामि ॥८१॥

८०।८१ कात्यायणाय विद्महे कन्यकुमारी धीमहि तन्नो दुर्गी प्रचोदयात् ॥ इति दुर्गा गायत्री ।

अथ सायणभाष्यः ।

पश्चाद् दुर्गागायत्री । हेमप्रख्यामिन्दुखण्डात्तमौलीं [खण्डान्तमौलीं] इत्यागमप्रसिद्धमूर्त्तिधरां धेरां दुर्गां प्रार्थयते कात्यायणाय इति । कृत्तिं वस्ते इति कात्यो [कात्तं] रुद्रः : स एव अयनं अधिष्ठानं यस्याः सा कात्यायणी [कात्यायणी] अथवा कतस्य ऋषिविशेषस्य अपत्यं कात्यः । कुत्सितं अरिष्टम् मारयति इति कुमारी । कन्या दीप्यमाना चासौ कुमारी च कन्य कुमारी । दुर्गी दुर्गा लिङ्गादिव्यत्ययः सर्वत्र छान्दसो ज्ञेयः ॥

तैः आरण्यक ।

या जातवेदसं सोममायाय्यं दहति स्वयं।
अराति प्रदयं वेदे दुर्गाणि कुरु तेमतं ॥८२॥
नावासिन्धुमिवाश्ध्यं दुरितं षद्मयाग्निना।
तारयत्यग्निरूपान्तां चिन्तयामा जगन्मयीं ॥८३॥
सा ब्रह्मसम्मितादेवी गायत्री वरदाक्षरा।
सुन्दरी छन्दसां माता ब्रह्मयज्ञं करोतु नः ॥८४॥
सर्ववर्णात्मिकां साक्षान्मातृकां तां सरस्वतीं।
विद्यां सन्ध्यां महादेवीं दुर्गां नौमिमनोजवां ॥८५॥
रुद्राणीं निऋतिं नौमि देवीं निऋतिनाशनीं।
नानायुधां दशभुजां महिषासुरमर्द्दिनीं ॥८६॥

८२।८३। जातवेदसे सुनवाम सोमं अरातीयतो निदहाति वेदः
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः।

दुर्गामन्त्र ऋ: १।९९

८५। पञ्चाशल्लिपिभिर्विभक्तमुखदोःपन्मध्यवक्षस्थलां
भास्वन्मौलिनिबद्धचन्द्रसकलामापीनतुङ्गस्तनीम्।
मुद्रामक्षगुणं सुधाढ्यकलसं विद्याञ्च हस्ताम्बुजै-
र्बिभ्राणां विशदप्रभां त्रिनयनां वाग्देवतामाश्रये॥

यामलतन्त्र।

सा वेदमाताविततान्निजिह्वा-
कालीकराली च मनोजवा च।
सुलोहितासैवसुधूम्रवर्णा
स्फुलिङ्गिनीसैव च विश्वरूपी ॥८७॥
लेलायमानाखलुसैवदेवी
यमस्वसासैवयमीचदुर्गा।
सुमङ्गलामङ्गलमस्मदीयं
करोतुनित्यं करुणार्द्र चित्ता ॥८८॥

८७।८८ याजिह्वा भवतः कालीकालनिष्ठाकरी प्रभो।
भयान्नः पाहि पापेभ्यः ऐहिकाच्च महाभयात् ॥
करालीनाम या जिह्वा महाप्रलयकारणम्।
तया नः पाहि
मनोजवा च या जिह्वा लघीमागुणलक्षणा।
तया
करोति कामं भूतेभ्यो या ते जिह्वा सुलोहिता।
तया
सुधूम्रवर्णा या जिह्वा प्राणिनां रोगदायिका।
तया
स्फुलिङ्गिनी च या जिह्वा या ते सकल पुद्गला।
तया

शैलाधिराजस्य महिष्यु दारा
मेनापितॄणां तनयानयज्ञा।
प्रासूतयां साविदधातु नित्यं
गङ्गास्वसामङ्गलमस्मदीयं ॥८८॥

यातेर्विश्वा सदा जिह्वा प्राणिनां शर्मदायिनी।

तथा

मार्कण्डेयपुराण।

कालीकराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा। स्फुलिङ्गिनी विश्वरूपी देवी लेलायमाना इति सप्त जिह्वा।

मुण्डक उपनिषद।

भाष्य। कालीकराली मनोजवा च सुलोहिता च या च सुधूम्रवर्णा स्फूलिङ्गिनी विश्वरूपी च देवी लेलायमाना दहनस्य जिह्वा। अग्नेर्हविराहुतिग्रसनार्थाः एता सप्त जिह्वाः।

स्तुता मया वरदा वेदमाता प्रचोदयन्ति पवने द्विजाता

तैः आरण्यक। अनुवाक् ४०।

तैः आरण्यक। अनुवाक् ४०।

८९।

शैलेन्द्रो हिमवन्नाम केतूनां आकरो महान्।
तस्य कन्याद्वयं जातं रूपेणाप्रतिमं भूवि ॥

यासिद्धसेनान्यमनैकपर्णा
स्वसाचयैकोत्तरपाटलाया:।
वदन्त्यपर्णामितियामुदारा
मस्माकमाहारमनैददातु ॥९०॥
शिखिपिच्छध्वजां देवीं कपिलां कृष्णपिङ्गलां।
जम्भनीं मोहनीं मायां आर्य्यां मन्दरवासिनीं॥९१!

या मेरुदुहिता राम तयोर्माता सुमध्यमा।
नाम्ना मेना मनोज्ञा वै पत्नी हिमवतः प्रिया॥
तस्यां गङ्गेयमभवज्ज्येष्ठा हिमवतः सुता।
उमा नाम द्वितीयाभूत् कन्यातस्यैव राघव॥

रामायण। बालकाण्ड।३६-१३

९०।

नमस्ते सिद्धसेनानी आर्य्ये मन्दरवासिनी।
कुमारी कालीकपाली कपिले कृष्णपिङ्गले॥

महाभारत। भीष्म। ७९६

एतेषां मानसी कन्या मेना नाम महागिरेः।
तिस्रः कन्यास्तु मेनायां जनयामास शैलराट्।
अपर्णा एकपर्णा च तृतीया एकपाटला॥

हरिवंश। ८४।

८६।९१।९२।९३।

शिखिपिच्छध्वजधरे नानाभरणभूषिते।

ह्रीश्रीदीप्तिस्वरूपान्तां ऋत्विनत्वत्वरूपिणीम् ।
सिंहकाम्बर मध्यस्थां खड्गखेटकधारिणीम् ॥ ९२
सर्वज्योतिर्मयीं साक्षाच्चन्द्रादित्यविवर्द्धनीम् ।
योगनिद्रां नमस्यामि हरेरपिविमोहनीम् ॥ ९३
उषाविभावरीश्चेत्यासुनरीभास्वतीपरा ।
चित्रामघा च तुदती जयं दिशतुनःसदा ॥ ९४
उषार्ज्जुनीवाजिनी च उषा सुम्नावरीतथा ।
उषाहनाद्योतनाच जयं दिशतुनः सदा ॥ ९५
उषारुषीति विख्याता जयं दिशतुनः सदा ।
उषा च सुनृतादेवी जयं दिशतुनः सदा ॥ ९६

अट्टशूलप्रहरणे खड्गखटकधारिणी ॥
त्वं ब्रह्मविद्या विद्यानां महानिद्रा च देहिनाम् ।
स्वाहाकारः स्वधा चैव कला काष्ठा सरस्वती ।
त्वं जम्भनी मोहिनी च माया ह्रीः श्रीः तथैवच ।
सन्ध्या प्रभावतीचैव सावित्री जननी तथा ॥
तुष्टिः पुष्टिर्धृतिर्दीप्तिश्चन्द्रादित्यविवर्द्धिनी ।

भारत ।

उषानामानि । विभावरी, सूनरी, भास्वती, उदती, चित्रमघा, अर्जुनी, वाजिनी, सुम्नावरी, अहना, द्योतना

जितं किलास्माभिरमोघवीर्या
दुर्वासतस्तुष्टिमतीमतानः ।
[illegible] सदा वरेण्या
[illegible]नितरां च कास्ति ॥ ९७

[illegible]तीत्वं
[illegible]
[illegible]
[illegible] ॥ ९८

[illegible]
[illegible]
[illegible]
[illegible] ॥ ९९

[illegible] तथा तथा
[illegible]

[illegible]
[illegible]

त्वं दानुचित्रा च घृतप्रतीका
त्वं देवि सत्यश्रवसी त्वमेव ॥ १०१
रथेन बृहता सुपेशसा विश्वपिशा
शोशुचता ज्योतिष्मता स्वधया युज्यमाना ॥ १०२
जयोऽस्माकं भूयाद्व्रजतु विलयं शत्रुनिवहो
महीशस्यैः पूर्णा भवतु फलवान् वृक्षनिचयः
स्वकाले पर्जन्यो भवतु च जलोत्सर्जनरुचि
र्न धान्यानामन्तः कथमपि जगत्यां प्रचरतु ॥ १०३
वेदार्थेषु प्रथितयशसो ब्राह्मणाः सन्तु नित्यं
वीर्य्यैर्द्दिक्कारणजयमपि क्षत्रियाः संलभन्ताम् ।
धर्म्मः प्रायो विलसतु सदा दुग्धवत्यश्च गावो
दाता जीवत्वपि चिरतरं निर्व्यलीकान्तरात्मा ॥ १०४
दिव्यरात्रिरधुना समागता
रश्मिजालपरिदीपितान्तरा ।

सुदृशीकासन्दृक् सुप्रतीका, सत्यश्रवसो, दानुचित्रा, घृतप्रतीका, इन्द्रतमा ।

निघण्टु १।८

आरात्रि पार्थिवं रजः ।

वाजसनेयी सं ३४।२३

जितं किलास्माभिरमोघवीर्य्या
दुर्गायतस्तुष्टिमतीमतानः ।
उषास्वरूपेण सदा वरेण्या
याद्योतमानानितरां च कास्ति ॥ ९७

विभावरीत्वंकिलभास्वतीत्वं
चित्रामघात्वंतुदतीचदुर्गे ।
त्वंवाजिनीत्वंसुभगारुणप्सु
स्त्वं वाजिनीवत्यहनात्वमेव ॥ ९८

त्वंद्योतनार्जुनरुषीचदुर्गे
सुम्नावरीत्वंसुनृतावतीत्वम् ।
ऋतावरीत्वंसुनृतावरीत्वं
त्वं सुप्रतीकासुनृतामघोनी ॥ ९९

साचात्सुदृशिकासन्दृक् त्वमेवेन्द्र तथा तथा ।
त्वं एवं सन्दृगमृता त्वमेवोपेति कथ्यसे ॥ १००

त्वमम्रुतेजाऋतपात्वमेव
दुर्गेशुचित्स्वर्हिरण्यवर्णी ।

अरुषी, सुनृता, सुनृतावती, सुनृतावरी, मघोनी, सुभगा, अरुणप्सु, ऋतावरी, स्तेजा, हिरण्यवर्ण, अमृत, रसन्वन्यक,

त्वं दानुचित्राच घृतप्रतीका
त्वं देविमत्यश्ववसीत्वमेव ॥ १०१

रथेन वृहता सुपेशसा विश्वपिशा
शोशुचताज्योतिष्मतास्वधयायुज्यमाना ॥ १०२

जयोऽस्माकं भूयाद्व्रजतु विलयं शत्रुनिवहो
महीशस्यैः पूर्णाभवतु फलवान् वृक्षनिचयः
स्वकाले पर्ज्जन्यो भवतु च जलोत्सर्ज्जनरुचि
र्न धान्यानामन्तः कथमपि जगत्यां प्रचरतु ॥ १०३

वेदार्थेषु प्रथितयशसो ब्राह्मणाः सन्तुनित्यं
वीर्य्यैर्द्दिक्कारणजयमपि चक्षत्रियाः संलभन्ताम् ।
धर्म्मः प्रायो विलसतु सदा दुग्धवत्यश्च गावो
दाता जीवत्वपि चिरतरं निर्व्यलीकान्तरात्मा ॥ १०४

दिव्यरात्रिरधुना समागता
स्वच्छिजालपरिदीपितान्तरा ।

सुदृश्यकामन्यक् सुप्रतीका, सत्यप्रवसो, दानुचित्रा, घृतप्रतीका,
इन्द्रपत्नी ।

निघण्टु १।८

आरचितार्थिं रजः ।

वाजसनेयी सं ३४।२२

गाढ़मन्धतमसं बलादितो
दैव्यनल्पमपसारयत्युप्रभा ॥ १०५
दुर्गादेवी सिंहपृष्ठे निषण्णा
त्रिष्वप्युच्चैः पिष्टपेष्वप्रसह्यं ।
तीव्रं दर्पं दैत्यराजस्य साक्षा
ल्लीलाप्रायं नाशयत्युल्लसन्ती ॥ १०६
सा रश्मिजालैर्हृदयं समस्ता
द्विशालमस्यात्मनिभं भिनत्ति ।
स रक्तरक्तीकृतघोरदेहः
पलायते पश्यख पश्चिमेन ॥ १०७
सिंहकाशरमध्यस्थे दुर्गे दशभुजे मता ।
अव्यक्तरिक्तर्महिषमर्दिनीत्वं मनीषिभि ॥१०८
त्वं व्यक्ताव्यक्तयोर्मध्ये वर्त्तसे नितरां शिवे ।
सृष्टिशक्तिस्त्वमेवासि व्यक्तशक्तिस्वरूपिणी ॥ १०९
" जटाजूटसमायुक्ता अर्द्धेन्दुकृतशेखरा ।
" लोचनत्रयसंयुक्ता पूर्णेन्दुसदृशानना ॥ ११०
" तप्तकाञ्चनवर्णाभा सुप्रतिष्ठा सुलोचना ।
" नवयौवनसम्पन्ना सर्वाभरणभूषिता ॥ १११
" सुचारुदशना दिव्या पीनोन्नतपयोधरा ।

"त्रिभङ्गस्थानसंस्थाना महिषासुरमर्द्दिनी ॥११२

"मृणालायतसंस्पर्शदशबाहुसमन्विता।

"देव्यास्ते दक्षिणं पादं समं सिंहोपरिस्थितं।

"किञ्चिदूर्द्ध्वं तथा वाममङ्गुष्ठं महिषोपरि ॥"११३

रूपकोऽयं भगवति शक्ते ते परिकल्पित:।

न हि गोचरतामेषि हीनबुद्धेस्त्वमन्यथा ॥ ११४

अग्निजिह्वातापशक्तिज्ञानेन त्वं हि कथ्यसे ।

ज्ञानेन विद्युतांशक्तिरुद्राणी च किलोच्यसे ॥११५

ज्योति:शक्तिप्रबोधेन त्वमुषा परिकीर्त्त्यसे।

माध्याकर्षणशक्तिस्त्वं मायादेवी च बोधत:॥११६

स्तुतिं तवाराधनमप्युपास्तिं

तवोत्सवे वात्सरिकेन कुर्म्म:।

अस्माकथाकल्पितसृष्टिकाण्डं

साक्षात्तदैवाभिनयामहेतु ॥ ११७

नक्षत्रचक्रस्यकिलादिलग्ने

देव्यश्विनीभेप्ययनद्वयान्त:।

सृष्टेस्तथैवादितमे मुहूर्त्ते

तवोत्सवो वात्ससरिकोयथार्थे ॥ ११८

यदष्टमीतत्परवर्त्ति तिथ्यो:

सन्ध्यौवधं:क्षणारुचेरजस्य ।
तदादिमाव्यक्तविनाशपूर्व-
व्यक्तोदयव्यञ्जकमात्रमेव ॥ ११९
ब्रह्माण्डमव्यक्तमिदं किलाकरो:
कोषान्तरात् व्यक्तविकाशितं पुरा ।
त्वं कौषिकीपुष्पप्रिया च देवि
ततपुष्पाञ्जलेर्दानमत: प्रकल्पितं ॥ १२०
दिवारात्रिचक्रे सदैवानुकल्यो
जनैर्व्यक्ताव्यक्तयोर्द्दश्यते ते ।
अतोदैनिकं प्रातरेशाप्रमेये
उषायामहत्यास्तवैवानुकल्प: ॥ १२१
बालारुणस्यकिरणैररुणोदयान्त
र्व्यक्तं भवेत्प्रथमतो गिरिश्टङ्गमेव ।
आगच्छति क्रमशएषकिल प्रकाशो
निम्नप्रदेशमिति सर्वजनप्रसिद्धं ॥ १२२
तस्मादुषावापि भवस्युमावा
प्रकाश्यसे पर्वतराजपुत्री ।
शैलेन्द्रमध्यात् किलभूतलान्त
मुपागता खल्वभिलक्ष्यसे त्वं ॥ १२३

हिमगिरिरिह तावत्सुप्रसिद्धोस्य मूले
विमलजलनिधानं चारुमेनासरोस्ति ।
रविकिरणविकाशो यर्हितस्योत्तमाङ्गे
सरसि पतति तस्य व्यक्तमाभा तदैव ॥ १२४
अतएव महादेवि तत्त्वार्थपरिचिन्तकैः ।
मेनाराजमहिष्यास्त्वं गर्भोद्भूतेति कथ्यसे ॥ १२५
प्रकाशराजः सविता विष्णुदैवत इष्यते ।
अतः पदानतस्तेस्ति हर्यक्षः केशरीहरिः ॥ १२६
हरिर्वा भास्करस्याश्वस्तवाधारोस्ति वाहनं ।
तस्मादचिन्त्यमहिमादेवि त्वं सिंहवाहिनी ॥१२७
रिक्तं तमोव्यक्तमतः सुराणां
तद्वैपरीत्यं भजते सुरस्तत् ।
देवित्वमव्यक्तविनाशकत्वात्
विनाशिनी तस्य महासुरस्य ॥ १२८
अव्यक्तं तत्तमोनित्यं वासुक्यनन्तवेष्टितं ।
नागपाशेन तेनासावसुरः किलवेष्टितः ॥ १२९
प्रातस्तमोरश्मिरनन्तशक्ति-
र्विविध्यवक्षस्तमसः क्षणेन ।
खमण्डलस्यापितमेवदेशं

सुव्यक्तमारक्तरुचं करोति ॥ १३०
शूलेन तस्मात् असुरस्य साचात्
निर्भिद्यमानस्य हृदि प्रकामम् ।
शरीरमुच्चैर्नैनुरक्तरक्तो
क्षतंकिलाभूत्कवयोवदन्ति ॥ १३१

भावपुष्पाञ्जलिरसौ मनसो मानसेश्वरि ।
स्तवस्तवारुणरुची चरणे परिकल्पितः ॥ १३२
"आराचि पार्थिवंरजः पितुरप्रायिधामभिः ।
"दिवः सदांसि बृहतोवितिष्ठसेआत्वेषंवर्त्ततेतमः।
"रात्रिं प्रपद्येजननीं सर्वभूतनिवेशनीं ।
"भद्रां भगवतींकृष्णांविश्वस्यजगतोनिशां ॥ १३३
"संवेशनीं संयमनीं ग्रहनक्षत्रमालिनीं ।
"प्रपन्नोहंशिवां रात्रिं भद्रेपरमशीमहि ॥ १३४
"स्तोष्यामि प्रयतोदेवीं शरण्यां बह्वृचप्रियां ।
"सहस्रसम्मितांदुर्गांजातवेदसेसुनवामसोमं ॥ १३५
"शान्त्यर्थं द्विजातीनां ऋषिभिः समुपाश्रिता ।
"ऋग्वेदेत्वंसमुत्पन्नाअरातीयतोनिदहातिवेदः १३६
"येत्वां देवि प्रपद्यन्ते ब्राह्मणा हव्यवाहिनीम् ।
"अविद्याबहुविद्या वा सनः

पर्षद्‌इति दुर्गानिविश्वा ॥ १३७
' अग्निवर्णां शुभां सौम्यां
कीर्त्तयिष्यन्तियेद्विजाः ।
"तान् तारयतिदुर्गाणिना-
वेवसिन्धुं दुरितात्यग्निः ॥ १३८
"दुगषु विषमेघोरे संग्रामे रिपुसङ्कटे ।
"अग्निचोरनिपातेषु दुष्टग्रहनिवारणे ॥ १३९
"दुर्गेषु विषमेषुत्वां संग्रामेषु वनेषुच ।
"मोहयित्वा प्रपद्यन्ते तेषां मे अभयं कुरु ॥१४०
"केशिनी सवभूतानां पञ्चमीति च नामच ।
"सामांसमा निशादेवी सर्वतः परिरक्षतु ॥" १४१

The following is a free translation of the above.

" We seek as our refuge the goddess Durga, fire-colored, burning with heat, daughter of the sun, who is sought after for the reward of rites, and who is liberal (in bestowing them.) The broad-eyed goddess, the destroyer of the demons and the protector of the gods, is impetuous, we adore her exceed-

ing swiftness. She is divine knowledge, accessible through the Sruti. She is divine lustre, she is Usha. It was after quelling the arrogance of Vayu, Indra and Agni she imparted divine knowledge to them and explained the apparition. She is prime and highest knowledge, she is the progenetrix of this world, whom those who are learned in the Agama (Tantra) worship as Jagaddhatri, the supportress of this Universe. She is the adorable Uma and Haimavati, she is eminently glorious in heaven, to whom in former days Indra with the other gods asked to explain the nature of the apparition. She said to Maghavan it is the best divine knowledge and advised him to exult in the victory of Brahma. On account of her divine knowledge, which is white she is called Gauri. Oh! Uma the supreme spirit with thee existing is Soma! We adore that Uma who is divine knowledge, she is Devi Sarasvati, mother of the world, she has manifested herself as Parvati and Ambika. We adore her who was born on the best peak, on the summit of a mountain, even she is Uma and Ambitama, the gold-colored and of well-known valour. We bow to the first and best creation of the creator, but why creation, she is the noble creatrix? As fire she conveys the sanctified butter to the assembly of the gods and nourishes them plentifully. May that Durga confer prosperity upon us!

We bow to her who is the mother of the gods, who is herself butter, herself the officiating priest and the image of fire ; who makes matter cognisable to the senses by endowing it with properties and who by assuming the form of the senses perceives it; who divides time into day and night, who is evening and the goddess Dawn, who is eternal and who has no beginning, who was never born and therefore has no death, no decay : who is the subjective sound in the form of space, who is worshipped in the Veda, who exists pervading the Universe, who is worshipped as Nature, by whom the living have life, who is the light of fire, the light of the sun, the light of lightning, and the light of the stars, who is thermal force, electric force, vital force, force of affinity and the force of illusion (gravitation) in the centripetal force, may Durga the personification of Force, may the goddess bless us !

Benedictory prologomena are lucky initiatives. Hope of future reward inspires benedictory prayers. Praise is intoxication ; it is doubly intoxicating; it intoxicates him that praises and him that is praised. Praise is prayer.

We commence with benediction and we hope that according to the uniformity of the Laws of Nature success will follow as a necessary sequence. What illusion ! what madness ! We know, yet we do not act according to our knowledge : The uniformity of the Laws

of Nature enables us to know what is to be. Cloth burns at the touch of fire and before the touch of fire we predict the combustion. Tradition has taught us to expect this result. In the case of benedictory prologomena where is the tradition? Illusion is our stay. The calmness and quiecence of the mind resemble intoxication; as depression follows the artificial excitement of intoxication, so these phases of the mind pass away as soon as the temporary stimulant of prayer is over. Such is the effect of prayer. Where is the gratification in the prayer to Durga? Even if she be pleased, what results from her interference, and how does it influence the result of our actions, how does it fulfil our expectation? The sequel of actions is subject to natural laws, it could never be otherwise. Any deviation from this law is detrimental to the dignity of Force. Hence praise is useless, it is madness. Though conscious of our short-comings we address the Great Energy as mother and hope to be treated with love and affection. Durga, how foolish I am! Praise is natural to weak intellect! Oh! my mind, be strong! Avoid the pleasure of self-delusion! Habit is subject to natural laws. Is praise then natural? No! To dispel the weakness of ignorance by knowledge is natural. Progress is the law of nature. I shall improve, for improvement is Force.

Durga! thou art without beginning, always begining, thou art endless, and end itself, thou art equi-ex_

istent with the world, thy Existence is worshipped in the world as Sati, thy image is Force, for without Force matter cannot exist, thou art Prime Force, the progenetrix of the universe, the supporter of the universe, the universe itself, thou art matter, the life of matter, the Law of nature, mayst thou bless us !

Durga is actionless. She has ordained rules for the development of things by putting force into matter. The development, extension or birth is but the evolution of force, contraction, rest, or death is but the involution of force. But extension or contraction is independent of Durga. It is self-attained, for the Law being given no further interference is needed or can avail. Durga, thou art eternal, omniscient and all-seeing. Thy power was felt from the beginning, and that power or Force still continues, it needs no new impetus. But is creation eternal or simply it has no end? The co-existence of Force' with the Universe establishes the eternity of the latter. But, Durga, thou art the cause of that form, in which the embryo world was seen and unto which the developed world will be dissolved. May we in crossing the universe be dissolved unto thee ! Then alone we shall attain to beatitude, then alone we shall have no more desire, then alone we shall be sinless, and then alone we shall have rest. Thou art Force, but thou canst remain inactive, for thou art sinless : therefore Prakriti is inactive. To be

and to be inactive is impossible, but that cannot be said of thee. To be mixed with thee, to be thy image, to be in contemplation of thee are conditions of beatitude, but to be in rest is the best of all, for whatever the condition, it is impossible to exist and to be inactive. Force is indestructible and therefore she is susceptible of mutations. From mutations some form is evolved and involved, but matter never dies. Force is eternal, it might have had a beginning, but it has no end. Force has neither growth nor decay. Then has matter growth or decay? Goddes Durga, thou hast neither growth nor decay, thou art ever young. Thou art Sati, because thou existest, thou art the final cause of the Universe and therefore female-formed and the mother of the Universe. Thou developest the embryo and expandest, it, in other words thou hast developed and extended thyself, and therefore thou art Dawn or the primeval Dawn, because thou hast divided time, thou hast distinguished void from fulness. But was ever nature void? From void, from the involved, this full universe has evolved: the evolution is Force, Thou art therefore the development of void and the evolution of the involution. That (pointing to heaven.) is perfect, this (pointing to the earth) is perfect from that perfect this perfect has arisen, for taking Non-entity from Unity the result is Infinity.

Oh! ten-armed Durga and the creator of light (the lion) thou standest between the undeveloped void

(buffalo) and the lion light, thou art the destroyer of the undeveloped, thou art the cause of the developed, thou art the creative force *i. e.* the image of developed force.

(Here follows the usual Dhyana or contemplation of Durga, *Vide* Pamphlet on " Durga Puja.")

Bhagavati, this form of thine is emblematic ; without form thou art incomprehensible. We call thee the tongue of fire, because thou art thermal force, we call thee Rudrani because thou art electrical force, we call thee Usha because thou art light, and call thee Maya-Devi (Illusion) because thou art force of attraction. Goddess, in thy annual festival we do not worship thee, we do not pray to thee, we rehearse our ideal cosmogony. Goddess, at] the centrical moments of the two solstices, at the first point of the sidereal circle in the asterism Asvini, at the first moment of creation, thine was the annual festival. Goddess, at the junction of Ashtami and Navami the great sacrifice of a black goat is symbolical of the destruction of the undeveloped and the rise of the developed. Thou hast opened out and developed the bud of the universe and therefore thou art Kaushiki (appertaining to a bud) and lover of flowers. The offering of handsful of flowers to thee is only the application of the emblem. In the circus of day and night we perceive the involution and evolution of the universal frame in miniature, and therefore the daily Dawn is

but a miniature of the great Dawn. In the morning the rays of the youthful sun are first perceived on the tops of the mountain, and those rays gradually descend on the earth. Therefore Usha or Uma is the daughter of the Mountain King, she descends from the mountain upon the surface of the earth. The beautiful (lake) Mena the reservoir of pure water is at the foot of the well-known snow-capped mountains, and the morning rays on the top of the mountain are reflected from the surface of the lake, they are consequently perceived in the womb of Mena. Therefore thou art the daughter of the Mountain and Queen Mena. Vishnu the Sun-God, the prince of development, is Lion who bows at thy feet, and therefore thou art Sinha-vahini."

To conclude, Durga as we have endeavoured to shew above is a grand development of a primeval Vedic idea, produced in unquestioned and unquestionable Words, which in their turn have been transformed into various forms and attributes by the authors of the Tantras and Puranas, and at last imbedded in the present system of worship. The process of the development of this worship affords a key to the process of the development of the Hindu religion. First began the Words or the Vedic Hymns, which were the natural outpourings of the soul—the

words or hymns which our ancestors sang as they saw the beauties of nature. The feeling of reverence led their successors to apotheosize these Words—they so much venerated the Words that they regarded them as co-existing with the Deity, in fact as constituting the Deity himself. Then came the interpretors—the authors of the Tantras and Puranas ; these did not question the Words—but they gave forms and attributes to what were at best grammatical variations and combinations, and as years rolled on, the cloud of mysticism grew thicker and thicker, till the original light was lost sight of. The primary principle of Hinduism, however, remains unvaried and undecayed ;—the Cardinal or Prime Force which we call Durga, is eternal, without a second, whether it is worshipped in the abstract or in the elements of nature by him who sees the omnipresent God in all that he sees or hears, or in forms of wood, stone, straw or clay by him, whose uninstructed mind can realize the Infinite only in the Finite, and the Invisible only in the Visible ;—the worship is thus the worship of one true God, who is the Creator and Protector of the Universe.

